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THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 4.] THURSDAY OCTOBER 16, 1919. [No. 24.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

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A Vision Of India.

THE REALM OF FLOWERS
THE LOTUS FLOWER I.

By K. S. Ramaswami Sastri, B.A., B.L.

Like light's first dawn in night-hid universe
Like life's first stirring in the lifeless earth
Like Mind's first glow amidst the mindless birth,
'Midst plains of prose like sunlit hills of verse,
'Midst cunning talk like godly pure converse,
Midst pain and gloom like bright and laughing mirth,
Midst heartless inns like sweet and loveful hearth,
To starving beggars like a gold-filled purse,
Is thy bright blessed sight to these poor eyes
When from thy birthplace of entangling mire
Thou liftest thy sweet thousand petalled flower.
Thy sight is sweet to all like paradise.
The youthful amorous sun's caressing fire
Doth toy with thy sweet splendour hour by hour.

R Krishnaswami Sastri

The Hindu Message

THURSDAY EVENING OCT. 16, 1919.

The League of Nations and After.

The time is now ripe for a calm consideration of what the League of Nations can do if it is understood and worked in the proper spirit and what it can undo and destroy if it is not so understood and worked. The word *Nation* has been a word to conjure with for some decades past. Ever since the French Revolution became an accomplished fact the process of nation-making received a swift and powerful push. Now-a-days we talk of the nationalisation of industries, railways, and what not. The national outlook is of the very stuff of modern thought and is almost as integral a portion of our inner endowment as the conceptions of evolution and of progress.

But the conception of nationality is more than a mere conception of its political aspect. It means and presupposes a vital enthusiasm for the national culture, languages, literature, customs, manners, dress, deportment, and temperament. It means the preservation of national distinctiveness of thought and speech and action without in any way losing our love of humanity.

Even after the emergence of the national conception, the national life took a long time to attain a prominent place in international concerns. Dynastic considerations and oligarchic cupidities often dictated the shiftings of frontiers and governed the destinies of peoples. Crowns became even dowries and matrimonial pawns. It was only in course of time that the *vox populi* became really *vox dei* in the sense of its being and becoming omnipotent.

But a league of nations is much more than even this. It means not the mere bluster of the Big Four but the harmonious action of them and of the little nationalities as well for the common good of all. The consecration of each nation into a separate state is naturally and necessarily the ardent wish and endeavour of such a league. It yearns to see the joys of national life in widest commonalty spread.

Nay it will not be content with even this measure—large and liberal and admirable as it is. It will fit races and peoples to become nations and make a glad bestowal of nationhood. It will rise to the greatness of the new-born spirit of a new knight-errantry and ride abroad redressing racial and national wrongs. It will even throw its sword into the balance if the balance of life has its scales weighted with injustice and oppression on any side. What is the good of modern enlightenment if every new race must tread the old bloodstained path to attain nationhood?

But all this means really a conversion of the heart. If any one imagines that solemn pacts full of decorative phrases can bring about the advent of the millennium, he will find himself egregiously mistaken. The Great War will not be what it was pronounced to be—a war to end war, if the healing of old sores is not effected and if all ethical poisons are not purged from the social body. But is this the nature of the new outlook on life? If new forms of domination hidden by cozening words about brotherhood are

born and continue to flourish, if commercial dominations and exploitation take the place of military aud political tyrannies, the prospects before the League are dismal indeed. Quite recently an American leader declared that America went dry not on ethical but on business grounds. There is a great deal of grandiloquent talk about self-determination but it is pertinent to ask what is the kind of *self*. Humanity can but hope that things will be better in the future than in the past.

Caste and Caste Spirit.

This was the subject of a lecture the other day at the Kellet Hall. Sir P. S. Sivaswamy Iyer presided. The caste spirit which was more or less defined as a sense of superiority on the part of one caste over others, was traced and traversed, and the hope expressed that with the growth of education and deepening of true culture, it was bound to disappear. Sir Sivaswamy Iyer remarked in the course of his observations from the chair that inequalities are facts which cannot be ignored. Further, references to caste spirit have been prominent in the public eyes of late, especially in connection with the evidence before the Joint Parliamentary Committee To decide whether the grant of increased powers to elected representatives would not affect the interests of the people in general, the question was asked by several members of the Committee whether, and if so to what exact extent, caste is still existent in India. The answer was of various kinds. But hone wished that it should exist. It has often struck us that the discussion of caste is one of those interminable discussions we hear of in the history of human thought—interminable because the term (caste) is never well defined and never understood in the same sense by all those that take part in it.

What is "Caste"? There is the caste spirit; there is the caste-principle. The caste-spirit is pretty well understood. It is the spirit of antagonism, the spirit of superiority that one caste assumes or is conceded with reference to the others. In fact, caste is not an Indian term at all, having been brought in from the Portuguese language to indicate social gradations. But the Indian caste-principle is, according to its most cultured exponents the principle of division of labour without mutual encroachments. This labor division runs in families i e. is hereditary and continues to be so as long as there is uninterrupted demand for and patronage of that labor. In the caste principle is also evolved evidently exclusiveness in the matter of marriage between one caste division and another, and several other differences in dress customs and manners, which go to mark off one caste and sub-castes from another and constitute, it is said, its distinctive personality. Which it is that is meant when the word caste is so glibly uttered, is worth enquiring. If it is the caste spirit and the caste antagonism, it is of the same brand as the class spirit, class antagonism, national spirit, national antagonism, which we see all the world over. However reprehensible this will continue as long as families, classes and nations connect themselves for mutual exploitation, though under the belief that this is a competition, the only key to progress. In India too therefore, this spirit will continue as long as the

conditions that favour it continue. But this is not the caste *ideal.* Caste differences are not foreign to that ideal. The function of one caste *must* be different from that of another. To ensure the benefit of heredity etc. marriage *should* be confined within each occupational caste. To ensure marriage being so confined all personal social intercourses is also confined. But this does not mean antagonism. Difference in customs, manners and exclusiveness in personal and domestic purposes cannot mean discord any more than identity in customs and manners and unrestricted freedom for personal and domestic purposes can mean or has meant concord among families, classes and nations in the East or in the West. What a significant though pathetic cry poor Mr. Srinivasa Iyengar made when he said at a meeting the other day that interdining has not secured union among castes. On the other hand the functional differentiation of caste with mutual helpful connection is alone concord The caste system maintained in its purity and health, not the caste system of to-day where there is no functional interdependence between caste and caste and hence no live or mutual responsibility—is alone the social system that would make possible the suppression of all the evil in man and the manifestation of his full divinity. Real caste makes for the highest well-being. Let the Indian not feel despondent about restoring it. Let him but encourage each caste in its occupation by buying of them and taking a responsible interest in them. This is true and righteous Swadesism. Follow it and the restoration of caste is only a matter of time. Caste so understood and worked cannot be viewed with distrust or suspicion by any rightminded individual.

Notes and Comments.

Every age is dissatisfied with itself and is apt to think that the golden age lies in a past more or less remote, while the future will prove to be a good deal worse than the present. In India, too, we think of the Kritayuga long past as an age of perfection in human "deeds" and that we have slowly degenerated towards the present "Kali" epoch or the age of unrelenting strife and merciless competition among men. This is the Pauranic point of view. The Vedantin, however, who is enlightened by his perceptional realisation of the innermost bliss of the Atman is cheerfully optimistic, and looks upon the material world as a world of *phenomena*, of ceaseless and inevitable change. Good and bad are merely relative, and the enlightened man looks upon both without losing his hard-earned equanimity of mind. Every age and every clime present the same spectacle of improvements in certain directions balanced more or less by losses in others. The quantity of human happiness and the sum of human resources remain the same, and "man never is, but always to be blest."

***

Professor Gilbert Murray makes an interesting attempt, in the *August* number of the *Contemporary Review*, to form an estimate of what he calls "our own age." He is fully conscious that, "the problem cannot be answered, at least not with any precision or certainty." For, "the factors are too numerous and varied for any mind to grasp"; also, "each person's individual experience is both very small and overwhelmingly vivid." Furthermore, we are, also, overpowered by the chaos arising from the turmoil of the war and the startling nature of the settlements and unsettlements arising from the work of the peace-makers, so-called. Still, it is interesting and useful to study various aspects of the present situation of the civilised world.

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The Conflict of views and opinions existing on the topic may first be noted. One school holds that the triumph of science, force, and discipline is assured, and that the reign of sentimental Liberalism is over. According to another, the doom of capitalism has been pronounced. Labour, in coming to its own, has enthroned democracy with all its intrinsic virtues, and, chiefly, its love of justice and peace. What is strange to note is that these conflicting views prevail among the very people whose *ideals*, political and social, are fundamentally the same.

***

We have spoken of the war and the startling manner in which it has affected the minds of men and will long continue to colour the views of men and their activities in future. Professor Murray, in judging of its effects, first points out that "it is a perilous thing henceforth for any man to despise his brother." This means that it has intensified the democratic tendencies prevalent since the dawn of the epoch of the Revolution. Justice and truth will—or ought to—prevail in the organisation of government and in the social relations of the masses of the people. Tyranny and cruelty of all kinds must cease,—even the tyranny of the written word in the press and of the spoken word in public or private life. In India, we have suffered for untold ages from the tyranny of men in power. Under British bureaucratic rule, the suffering inflicted on innocent people by the insolence of officials, both Indian and other, and the misuse of red-tape has at times assumed large proportions. If the spirit of the new age brings us an improvement in this respect, it will be most welcome to all of us.

***

Professor Murray points out, on the other hand, *two* unwelcome effects of the war. (1) "Its chief influence will be to increase every kind of social instability," due, chiefly, to what he calls "the habit of violence in public things." We, in India, are already fairly accustomed to this phenomenon of public life. But, if greater restraints are put on the insolence and tyranny of power, we may hope for an early improvement, both in our public and social life. *Secondly*, "the war will have increased a tendency to impatience, an inability to understand anything difficult, a helpless wish, when in trouble, to knock somebody down and have done with it." While we certainly agree that this is a circumstance fraught with mischief, it may not forebode in India the evil it purports to be in Western society. For, life in India has always been apt to be slow-moving, and we are noted for our patience,—a quality by no means desirable among a people who wish to adopt Western ideals of government and manners. An "increased tendency to impatience" and even a touch of impetuosity will bring to the Indian temper a decided improvement, chiefly in the direction of redressing avoidable wrongs which often remain when the causes which originally tended to bring them into existence have disappeared. We are not at all here referring to any of those social customs which are the constant topics of the reformer's invective, but to the evil done by man to man as neighbours and even in purely personal matters.

***

Professor Murray, entering now upon what he calls "my main theme"—*i.e.*, the characteristics of "our own age"—first dwells upon a supposed general tendency to decadence and "degeneration" as a *normal characteristic*" of present-day human nature." He effectually answers this by remarking that "the corrupt persons die out, and their place is taken by other persons from the classes hitherto uncorrupted." In art, the morbid and eccentric mostly die out, and others possessing the gift of freshness rise to replenish its fallen fortunes. In town life, those who become corrupt die out in three generations, and are replenished from the country. Other examples can easily, also, be found to illustrate the same tendency. In a country like India, we have also the same tendency to corruption in morals and social life. But, here we have our corrective in the idea of an eternal Dharma as leading to the mind's liberation from the bondage of unreality or ignorance, and this has been our salvation under the most unpromising

circumstances in our past and recent history.

***

Professor Murray recounts various symptoms of social decadence and corruption,—viz, excessive indulgence in foreign drinks, excessive sexual indulgence, internecine wars, a sense of the sadness of life, etc. He traces the origin of these phenomena of society to the cause pointed out in a recent work viz., *the failure to provide proper satisfaction for the natural human instincts.* Mr Graham Wallas has based his book— "The Great Society"—on the idea that a big artificial society tends to restrain all natural and healthy impulses and therefore to produce a perverse type of human nature. Modern town life in excess prevents access to fresh air and healthy exercise, and leads to the resort to cinema halls, indulgence in alcohol, etc. The love of money-making prevails over all healthy human desires and normal instincts; and the morbid reaction to stimuli becomes unavoidable. In literature, there is a straining after effect through exaggeration and epigram, a hankering after mysticism, an effort for what will strike or amuse, etc,—all of which leads to "first eccentricity, then loss of form." The same effects are to be found in the field of art and in dramatic composition and in spectacular amusement, generally. The entire community gives way to the attraction which the inferior influence or article has over the superior.

***

It is strange, however, that Professor Murray should find that, in regard to individual character, "the evidence for improvement in conduct is extremely strong in almost every class of society." He holds, however, that the "actual increase in deliberate philanthropy and asceticism" which he thinks to be capable of proof at the present day is "no real argument against the decadence of the present age, —rather the reverse." But the moral improvement he speaks of is, he says, indicated by such a fact as "the general sobriety and gaiety and good manners" of the modern crowds on holidays. This is much more true of India today than of Western societies. But, in our view, we should not place too much emphasis on mere appearances and fashions relating to the accidents of a particular occasion or locality, but rather to large social influences and normal features of public life. It is these that determine the prominent and permanent characters in the personal life of men. So long as those signs of decadence already pointed out—the morbid love of stimuli, sexual excesses, the instability and violence habitual to public life, the straining for mere transient effect, &c.,—continue to characterise Western society, it cannot be said that healthy tendencies prevail over those which are not.

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In India, we have always striven for that contentment, that perfect balance of activities of all kinds, that समत्व, that mental equipoise, which alone can fill life here with the bliss of heavenly glory and strength. We have fallen a great deal from that ideal, and the conditions today seem very unfavourable to its recovery. It may be that, in the times present and to come, failures in one direction may be more than made up by successes in another,—that keen perceptions and powers of the senses are developed while we lose some of our spiritual gains in the past—and that thereby we may gain a new kind of harmony and balance which, to many or most of our modernised minds, may have in it the attractive spire of variety of interest. But the balanced life of the past of India has survived the countless revolutions in our past history, and we think, therefore, that we should not lightly consent to part with it. " The social organism which existed three thousand years ago is still living." Such is the verdict of the student, the man of science, and the missionary bent on overthrowing our ancient social and spiritual ideals. Whether the variety and specialisation we are now bent upon in every effort of ours to-day will be found satisfactory in the end is, indeed, problematical. Let not our new-born nervousness and sensitiveness be carried to extremes which are calculated to land us in pain, loss, and humiliation. We do not object to any new acquisitions,—in fact we

shall even welcome them. But let us not discard the counsels of moderation, and let us at least strive to maintain unimpaired the spiritual gains and glories of the heroic age of the sages and saints of India's past.

The Next Congress.

[By Son of India.]

The next Session of the Indian National Congress will be coming off in December next and we have less than three months before us. There is no question of changing the venue now especially in view of the recent happenings in that unhappy Province. Let all delegates, let all visitors from far and near witness for themselves the utter desolation that the land has been plunged into. We can now see the hand of Providence in the Congress having been invited, so far back as last December to hold its next sessions at Amritsar. And when the Congress then accepted the invitation little did it dream that Amritsar would so soon be the scene of a barbarous catastrophe. The Government of India have in effect said through their mouthpiece Sir William Vincent that the non-official members from the other Provinces could base their statements at best on only hear-say evidence and were therefore prone to minimise the gravity of the situation. To our eternal disgrace it must be confessed that both the "gallant and Honourable" Sir Malik Umar Hyat Khan Jiwana and the Honourable Khan Bahadur Mahommed Mian Shafi not only did not oppose the resolution, not only did they not remain even passive supporters of the policy of the Government, but both of them stepped out of their bounds to defend the action of the Government, the "gallant and Honourable" Jiwana going a little ahead and finding fault with the Government not for having introduced Martial Law at all, but for not having introduced it earlier! It may be said that Sir Malik is a military officer who cares only for peace and discipline. But Mr. Shafi cannot be so hot-blooded. Under his very eyes, within six inches of his nose, atrocities were committed in the name of law and order; his own application for a permit to enable his servant to leave Lahore by rail was rejected; the Indian member of the Viceroy's Council cast away his high office no longer willing to serve a government which connived at, nay actively participated in, rampant O'Dwyerism; and here was Mr. Shafi only too willing to clutch at the ignoble opportunity and have a perch, though it was only a temporary one then, in the Viceregal Council. This only reminds us of Dr. Faustus in the story.

We seldom come across a member of Government speaking in the Legislative Council on a subject outside his domain, but Mr. Shafi cast off all traditions and came out with a long word of defence of the bureaucracy. The Indians are said to be the most grateful people on earth, and is not Mr. Shafi the Indian of Indians? A session of the Congress at Amritsar will surely remove the reproach that officialdom will only be too eager to taint it with.

Coming on to the question of the selection of the President, there have been two theories that are generally advanced. One section there is that thinks that the highest honour that the Nation can bestow is a call to the Presidential Chair. There are others as well who think that the best man must be had, irrespective of the fact that there are other men to whom such honour is "long overdue."

The figures of Tilak and Sankaran Nair spontaneously rise in the mind of every Indian at the mention of the Presidentship of the Congress. Tilak deserves the honour which has long been his due. Only last year he was unanimously elected and would have filled the office had it not been that he had to be absent in England. Sir Sankaran Nair has already been once the President. Mr. Tilak has been in England for more than eighteen months and has studied the psychology of the Briton; he has carried on a vigorous propaganda work. But Sankaran Nair is a redoubtable warrior who spurned his exalted office, disdaining to work with a government which perpetuated such horrorr. The next session is unique in that its proceedings will resolve themselves into two broad subjects—viz., the Panjab affairs and Constitutional

Reforms. Who is there so conversant with both of them as Sir Sankaran? Who is there who has made such a minute study of both the questions in all their aspects, in all the phases presented by the various local governments? Who is there that carries such a high reputation for character, straightforwardness, independence, and sobriety of views both in India and in England? Even at the time of the Special Congress at Bombay it was an open secret that many who could dictate on national subjects feared that the election of Mr. Tilak would not lend weight in England to the Congress proceedings. If it was so then, it is a thousand times stronger now. This is not the moment to step out to *honour* our patriots; we honour them in our hearts. They know it, they do not require that the people's love should be manifested especially when another President would be far more helpful. The Lokamanya will himself be the first to propose the name of Sir Sankaran Nair. Let us be up and doing. Let us have Sir Sankaran to preside.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धियों बुद्धेः परतस्तु सः ॥

The senses are said to be higher than (the body); the mind is higher than the senses; the determinative faculty is higher than the mind; and He is higher than the determinative faculty.

NOTES:

1. *Manas* is the mind in which the alternations of doubt and determination exist. *Buddhi* is the mind in the state of determinateness.

2. The above translation brings out what is the aid of the higher power to conquer and control the lower power. From each lower plane which is under the control of Kama or desire, he has to be dislodged with the help of the higher power.

3. That this is the meaning is clear from the corresponding verses in the Kathopanishad.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषात्तु न परं किंचित्सा काष्ठा सा परा गतिः ॥

4. The region of steadfastness and clarity of ideas is Buddhi. It is from there that the light of intellection comes. It is itself illumined and vitalised by the Atman. The realised self-identity of the soul is the background which renders memory and coherence of mental life possible. The will is the channel of the ultimate illumination and energy which brighten and sustain everything.

5. Sri Ramanuja says that सः is desire. According to him the verse means that we have various enemies—the senses, the mind, reason, and desire—the last being the arch-enemy. But this interpretation is against the spirit of the Kathaka mantras above stated. Further, though the impure mind is our enemy, the pure mind is our friend and helper.

6. Sri Madhwa says that what are described in this verse are the divinities presiding over the senses, the mind, etc.

7. With the aid of the Supreme, all the enemies of our realisation are overthrown—that is the great truth taught in this verse as stated in Chapter II of the Gita रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते । Why are the senses higher than the body? Because they are in all bodies and are subtler than the body. Why is the mind higher than the senses! Because the mind is subtler than them and desire becomes potent only when the mind is under its sway. The determinative faculty is higher than the mind as when it comes under the sway of desire it makes the mind dynamic and concentrated and forceful. He is higher than all and

with His aid we can conquer all the enemies of the soul.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

Thus realising Him to be higher than the determinative faculty and controlling the lower mind by the higher and purified mind, O mighty-armed one, kill the enemy who is of the form of desire and whom it is difficult to approach and overthrow.

NOTES :

1. The Lord shows that only through God's grace can be overthrown the basis nescience (मूलाज्ञान) which is the real origin of desire.

2. The arch-enemy, if he is merely beaten, may return and give trouble. So the Lord tells us what are his strongholds, what are his real sources of power, what are our aids in overthrowing him, and how he is to be destroyed.

3. As the Kathopanishad says :

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

(*To be continued.*)

Indians and Scientific Training.

(BY P. ANANTHASWAMY.)

No elaborate course of argument is needed to show the large and potent part that Science played in the life of the people of Ancient India. Without Astronomy and Geometry, the daily life of the Hindu would suffer considerably. The daily relative positions of the zodiacal constellations, the calculations of lunar and solar eclipses, the positions of the moon's cusps and the conjunctions of the planets and stars had to be known to the Hindu. Some of the Hindu *Poojas* and *Yagas* presuppose a considerable knowledge of science. In scientific calculations, our ancients had astonishingly short methods, which are not unknown to some of the present-day Hindu astronomers and astrologers of the old type. Their achievements in the world of science were thus very remarkable. Owing to natural decay and degeneration and to the depreciation and disparagement which our science has suffered at the hands of scoffers and enemies within the camp and of monsters of mutual envy, we have grossly and infamously neglected the study of science. Now that the recent war has brought a gleam of light to our educational horizon and made us realise vividly the importance and necessity of scientific training, we should, as loyal and honest scions of those who shaped and moulded India's memorable past and as eager and well-meaning workers for the high and holy cause of the motherland resuscitate the study of science in all respects and in all its aspects. Let us consider some of the advantages which flow from a sustained and exclusive pursuit of science.

In science, we aim at seeing, understanding, enjoying and practically learning from the natural world round about us. The subject is therefore of the widest range and includes every thing from the tiny grain of sand and the microscopic bacillus to the biggest suns in the starry realms. Its values are clear and distinct. It quickens and cultivates the faculty of observation; the power of accurate and rapid generalisation, and mental habit of method and arrangement. It fires up and trains inquisitive interests and continually keeps our admiration on the stretch. It has by the discipline which its problems exercise, the power of expanding and strengthening our reasoning faculties.

Science ministers to practical interests. It materially benefits the nation and maintains it in plenty and comfort. In its achievements, there is not only beauty and wonder but also beneficence and power. It labours to extend human happiness, to economise human effort and to extinguish human pain. Its value to the agriculturist, horticulturist and the industrialist has only to be stated to be accepted without murmur or demur. Plants and animals do not only furnish the whole supply of food and clothing for mankind but they constitute the main source of raw materials for commerce and are consequently the very life-blood of commerce. In our own land, many pieces of fertile land aggregating to several thousands of acres lie neglected; numberless streams roll their unused waters to the sea; spicy groves and other forest-areas rich in all kinds of commercial produce remain insufficiently exploited; myriads of raw materials, capable

of being converted into manufactured articles in the country itself are either left to rot away or are exported to other countries for not much more than a nominal value. The industrial prosperity of India depends, it should be noticed, upon the way in which we press our scientific training and culture into service and in which we utilise the country's natural resources to the best possible advantage.

Science cultivates what is call the *Scientific mood*. This mood consists in a passion for facts, a cautious precision of statement, and the realising of the complexity of all situations. The life-histories of plants and animals, the phenomena of Matter and Energy and numerous other manifestations take us into many a secret recess of Nature's workshop and reveal to us the inter-relations of things in the web of life, the connection between nature activities and human activities, the attractions that subsist between plants and animals and the wonderful beauty and adaptability of form and structure of plant and animal bodies. Science clearly recognises that the plant is more than its parts and that the animal is more than its organs. In his capital book on the *Aims and methods of Nature-study*, Dr. Rennie observes:—"It is well to emphasise, the distinction between the germ on the one hand—microscopic, living, *essential*; on the other—all the rest, bulking larger, but after all, not living, accessory." This passage indicates a fundamental truth of Nature with which Indian Philosophy has long been quite familiar.

No less remarkable is the moral value of science. A thorough grounding in science acquaints us with the nature and disposition of man, the lower animals, and plants and cultivates some of our moral faculties. Science makes constant and persistent appeals to reason. Some of the problems of mundane existence and experience are so obstinate that they ever refuse to open their gates to the knocks of ordinary men. But at the touch of Ithuriel's spear, Science, the said gates easily and immediately open. The truths of science are not accepted on authority alone; but all are free to test and attest them. Every step in a scientific investigation is submitted to our judgment. As each investigation is made and each principle grasped, we feel the sense of satisfaction and confidence growing upon us. Long-continued observation, elaborate experimenting in the laboratory, hard thinking about chains of causation in the world of man and nature, stiffen our backs and help us to persevere. By sustained effort we are enabled to conquer the world of knowledge, each province conquered being marked in turn with our mental survey-stones. From all this results that independence which is a most valuable element in character. Nor is this the only moral benefit bequeathed by scientific culture. It brings into active play courage, manliness and sincerity, an almost fanatical earnestness and relentless tenacity of purpose—qualities that make the man and that save him from shipwreck in his voyage through life. It should be remembered in this connection that there have been noble hearted pioneers of science who, to test scientific investigations, subjected themselves to dangerous experiments, at the risk of their health and even life. Such men are the lords and kings of men spoken of by Ruskin and they all possessed in an abundant measure an honest receptivity, a willingness to abandon any preconceived notions, patient industry, and humility, keen and unerring powers of perception and a noble self-renunciation.

Science finds entrance into the religious philosophy of the world. It has antiquated many doctrines, disintegrated others and compels many others to be readjusted? It has shown to us the ways of Nature and explained to us the various phenomena that go on around us. It has taught us how Nature does.

"Wield
The mighty frame; how build, unbuild,
contrive,
To save appearnces; how gird the sphere
With centric and eccentric scribbled o'er,
Cycle and Epicycle, Orb, in Orb;"

and how man's dominion is inseparably bound up with scientific progress. Tennyson makes the latter point clear when he says:—

"The crowning race
Of those that eye to eye shall look on
knowledge,
Under whose command is Earth and Earth's
And in their hand is Nature like an open
book."

Vague and meaningless fears in respect of the stars above, the tall trees around, the

stupendous mountain, the leap of cataracts into sunken glens, the brooks rippling over the stones, the rhythmical roar of the ocean and "the tingling silentness of the midnight forest" have been exposed and shamed out of existence by the magic touch of science. Science has drawn the Naiad from the river and the Dryad from the tree and disturbed the innocent festivities of Pan and Apollo. It has made impossible the sight of Proteus rising from the sea, the hearing of the old Triton blowing his wreathed horn, the swallowing of the sun and moon by Python and the ridiculously absured notion that the heavenly bodies are so many globes and chandeliers hung up in the great blue canopy to give light to man. What a refreshing change has come upon man's religious conceptions? The frail creature, the slave of puerile fears who assigned to every grotto, flower, river and valley a genius, who feared an alarming spectre might at any moment emerge out of darkness and take him off and who deified everything he could not explain, has, with the active aid and support of science realised the sedative and corrective law of universal love, peace and harmony disclosed by Nature and attained the rapturous recognition of his identity with

"That Light whose smile kindles the universe
That Beauty in which all things work and move."

It may be interesting to examine the supposed antagonism between science and religion and the argument that science tends to dehumanise humanity. A shallow critic has remarked that poetry flourishes in an age of ignorance, that as man begins to question and inquire, his wonder ceases and poetry which has its basis on wonder finds less and less material to work upon. It is now held that poetry is not a hater of Light but a bringer of Light, and if this is true of poetry much more is it the case with religion. A man who has studied science would be more religious than an ignorant man because his religion would be based on a stronger and stabler foundation. He would have realised the wonderful manifestations of life and energy in the world and the insignificance of man in time and space in the scheme of the universe as taught by astronomy and therefore his religion would be more rational and more acceptable than that of another. Let us call one or two eminent witnesses who have expressed themselves in favour of the position advanced. We will first call Sir William Barret, F. R. S., a distinguished physicist who started life as assistant to the late Professor Tyndall and whose testimony is therefore of special weight. He says:—"Between nature and revelation, between science and religion, it is obvious that there can only be an apparent conflict, due to the point of view taken on the one side or the other. For both yield us different aspects of the knowledge of God. Science reveals the garment of God, religion the heart of God; one teaches us His infinite wisdom, the other his infinite love; one appeals to us through the senses and reason, the other through our soul and higher intuitions; in a word, science is the intellectual apprehension of God, religion the spiritual consciousness of His presence." Sir William Barret who takes profound interest in psychical matters, thinks that miracles are neither impossible nor unlikely. "As regards the question of miracles, I am convinced that we cannot tear all the miracles from the New Testament, much less the cardinal miracle of the resurrection of our Lord, without emasculating the Gospels and creating a new set of difficulties, historical, intellectual and moral. That a belief in the miracles of the Gospel narrative is consistent with the most rigorous knowledge of the laws and continuity of Nature, is shown by the public utterances of men like Newton, Faraday, Kelvin, Stokes, Clerk Maxwell, and others." To Sir William, scientific observation and discovery reveal "not only the wisdom of the Creator in the seen but afford a window through which we can better see the vast scope of the divine purpose."

We will next rely on the evidence of Dr. P. Chalmers Mitchell, a distinguished man of science and secretary to the zoological society of London. In his remarkable little book, *Evolution and the War*, he makes a very fine and august statement of the reality of the Moral Law in this world. "Writing as a hard-shell Darwinian Evolutionist, a lover of the scalpel and microscope, and of patient, empirical observation, I assert as a biological fact that the moral law is as real......as the Starry Vault and that its creation and sustenance are the crowning glory of man and his consciousness of it puts him in a high place above the animal world."

Quoting Kant's phrase, "Two things fill my mind with ever-renewed wonder and awe the more often and deeper I dwell on them—the Starry Vault above me, and the moral law within me"; Dr. Mitchell says, "I agree with Kant in his selection of man's consciousness of the moral law as a supreme wonder."

Lastly, we will quote the opinion of Professor Armstrong.

"The true man of science is in no sense a materialist but an ultra-idealist; accuracy and honesty, truthfulness and logic, come first among his ideals. His mind is full of wondrous visions; Nature to him means something, and is the object of deeply religious reverence, the outcome of a sense of inexpressible wonder." We can multiply authorities to show that the antagonism between science and religion is after all only apparent and not real. We trust these will suffice. The authorities adduced show such a uniformity of opinion that too much stress cannot be laid on the aim and end of science which is to re-humanise de-humanised humanity.

Again, granting that matter and force are wanted to keep the world going, the human mind still craves for an original author for those agencies. The clock once set agoing may continue to work without further direction from the Master Hand. But the Master Hand has been at work at one time or other and perhaps will come into operation at all needful stages. The Ego which pries into the mysteries of that Master Hand is itself one of its products and it would be well-nigh parricide for this Ego to disown it. There is every reason to believe that self-same Master Hand has marked out for the Ego a process of Evolution, the crown of which is the absorption of the latter by the former. But that does not mean that the Ego is everything and that the Master Hand is superfluous as an Entity. Nay rather, when we consider the millions of aberrations that occur in human lives, we should become all the more humble and diffident of our powers. These powers, true wisdom whispers to us, shall come to naught, unless guided by that Master Hand. In the first flush of his discoveries, a scientist may be prone

"To assume the God
Affect to nod
And seem to shake the spheres."

But when subsequent reverses overtake him it is ten to one that he shall be rudely recalled from his fancied omniscience and omnipotence to his own insignificance, that he shall be made to recognise the sad truth that there are more things in heaven and earth than are dreamt of in his philosophy and that an unbounded humility and love is man's first duty. It is well-known that the Germans gloated over the destructive work that a superior scientific knowledge enabled them to carry out among the ranks of the friends of righteousness. Their asphyxiating gases, the havoc caused by their submarines to those who did not give them the least provocation and the murder of innocents which they successfully carried on, with the bombs they dropped from their zeppelins, may be the marvel of those who, if they had the chance, would convert the whole world into snug heavenly quarters for themselves and who, for that purpose, would rid it of all those whom they consider undesirables and intruders. But both the hallucinated Germany and their "mean" admirers are now brought to acknowledge that they pursued not only a wild-goose chase but also a course that cost them more than it was worth. No; the province of science is far different from what is pourtrayed by the popular theory of survival of the fittest which the narrow-minded worldling, in his intense and over-leaping selfishness, so readily hugs to his bosom. Its province is rather to show that the pleasures and pains of our animal being shall not count in the composition of the goal of human existence, that this goal is nothing but a column of white light of pure reason and that this column, like the physical sun that we see, shoots its rays to every imaginable part of the universe and, by abolishing contention and strife, makes it possible for every created object to fulfil its proper and legitimate function and enjoy the modicum of unalloyed and unending happiness. Let us realise that steady and sustained study of science will bring us out at last into the light of day and exhibit us to the world "comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above our fellows in all the offices of life." Let us at the same time realise with all the fervour we can command, the value and significance of the time-honoured adage enjoining every

one of us to love himself least. Then we shall have given the most powerful impetus to that march of science which is the *sine qua non* of the salvation of the whole world and of the final solution of all the mysteries of creation.

Essays on the Bhagavad-Gita.

[By the Hon'ble V. K. Ramanujachariar.]

(*continued.*)

III. Karmayoga.

Discrimination and desirelessness having been taught, they should be practised. Before dealing with this subject the Lord removes certain misconceptions.

(1) Arjuna's doubt.

Verse 53 of Chapter II, coming immediately after the teaching of desirelessness in verses 47—52, states :—

'When discrimination obtained by hearing from the Teacher stands unshaken in your mind, you will then attain *yoga*.'

It thus appears that the practice of desirelessness comes first ; then the holding of discrimination firmly by the mind ; and lastly *Yoga* (self-realisation). In other words the first leads to the second, and the second directly to the third. Arjuna, presuming from this that practice leading to unshaken discrimination is superior to action (action done as service of Devas), enquires—

'If it be thought by Thee that discrimination is superior to action, why dost thou enjoin on me this terrible action ? (III. 1).

Terrible action—as leading to bondage ; for, he had not fully grasped the truth that action done as service does not bind.

(2) Karmayoga necessary

The Lord replies:—

'In this world there are two paths, as already stated by me. *Jnanayoga* for the one whose mind is serene, and *Karmayoga* for one whose mind is agitated' (III. 3).

In this world—world full of persons of different capacities. Every one in the world cannot practice *Jnanayoga* (practice of discrimination) as soon as desire for liberation springs up. He must secure a serene mind by practising desirelessness ; and when that is done, he may begin the practice of discrimination as described in chapter II, verses 55—58.* The notion that discrimination may be cultivated by mere abstention from all action or by the mere abandonment of action already commenced is erroneous. For,

'No one can even for an instant remain actionless ; helplessly is every one driven to action by the qualities of his body.' (III—5).

'He, who sits controlling the organs of action, but dwelling with his mind on sense-objects, forgetful of the Self, is called a hyprocrite' (*Ibid.* 6).

What is meant is that the mind, being yet unsubdued, will wander to sense objects, and forget the self, on whom the disciple wished to meditate. He should first subdue the mind. He is therefore advised to commence *Karmayoga*.

---

* The practice of discrimination consists of four stages.—

In the lowest stage the disciple withdraws his senses from sense-objects, as they begin to contact them :—

'When, as a tortoise draws in its limbs, the disciple completely withdraws his senses from their objects, his discrimination is stable.' (II. 58).

Completely is the rendering of the Sanskrit word *Sarvasah* (in every manner)—that is by giving up seeing, speaking etc. The withdrawal is a preliminary to the practice of discrimination, and the mind should be concentrated on the Self. In the next higher stage—the disciple makes no effort to procure desirable things; and when a fair thing comes or goes, he neither rejoices nor grieves. He takes stock of the progress made, and endeavours to subdue what has not been brought under control:—'He, who in everything is without such attachment as leads to making of efforts, and who getting fair and foul, neither likes nor dislikes, has stable discrimination (*Ibid.* 59).

In everything—fair or foul ; but as no one is attached to 'foul', the word should be limited to 'fair' only. The next higher stage is described in verse 56.—

'He, who does not grieve at the prospect of losing a dear thing, who is not drawn towards it even when present, and who freed from desire, fear and anger meditates on the Self, is of stable discrimination.'

In this stage no effort is needed as in the previous one, and things come easily.—*desire* draws one towards a desired object; *fear* arises at the prospect of losing it, when possessed ; and *anger* when efforts to procure it are obstructed. In the fourth or highest stage the subjugation is complete, without any chance of the desires recurring.

'He, who begins *karmayoga* without attachment to fruit, turning his motor organs to action, and confining his mind and senses to the action, is superior (to one commencing the other path) (*Ibid*-7.)

The motor organs, being used to action, can be easily guided to it, while the mind fixed on the action will prevent the wandering of the senses. Both the mind and the senses will thus be taken in hand. He alone can remain actionless, who finds only in the Self, whatever he needs.

'For him, whose mind is turned only towards the Self, who is satisfied with the Self only and who finds pleasure only in the Self, there is nothing to do' (*Ibid*-17).

Such a person is independent of both the paths, having reached the goal without the help of either, at least in this life. *Satisfied*—with the Self only and not with food and drink. *Finds pleasure only in the Self*—not in flowers, music, etc. He does not need anything outside the Self. 'For him there is no gain by anything done, nor any loss by anything not done; nor does he depend on anything among the things of the world as helping him to self-realisation' (*Ibid*-18).

The Lord therefore commands—

'Perform thou action, which is inevitable to embodied beings (*Ibid*-8).

(To be continued.)

Navaratri Celebrations at Sringeri.

The celebrations commenced with the performance of Abhishekam to Sri Saradamba on the 24th September 1919-New Moon day-which is an annual function, and closed with the car procession of Sri Saradamba on the 5th October 1919. During this period the following daily round of items was gone through :—

1. Visit of His Holiness the Jagadguru to all the temples and Guru Samadhis in the precincts of the Mutt.

2. Parayanam of the Vedas, Upanishads, the Ramayana and the Mahabharata, Devi-Mahatmyam, etc, in the mornings.

3. Worship of Sri Saradamba by His Holiness himself.

4. Santarpana-Feeding of Brahmins.

5. Procession of Sri Saradamba round the main streets of the town in a variety of Vahanams in the evenings.

6. Worship of Sri Chandramowliswara by His Holiness himself.

7. Durbar and Mangalaharti in Sri Saradamba's temple from 10 to 12 P. M.

Besides the above, Sri Satachandika Pooja and Parayanams were performed, commencing from Panchami, the 29th September and closing on Mahanavami, the 3rd October, when, in the presence of His Holiness Poornahuti was offered in the homam made in connection therewith.

There was a large concourse of people that attended the festival, from the Southern districts of the Madras and Bombay Presidencies and from the different parts of the State of Mysore. The guests were all carefully and comfortably looked after by the well-thought out plans of the Mutt authorities, which were excellent in every way.

The Durbars ware held during the period in the spacious hall in front of Sri Saradamba's temple built after the Chalukyan style with richly carved pillars and electrically lit. H. H. the Jagadguru sat on the Vyakhyana Simhasanama, silver throne, placed on the right of the Goddess. His Holiness was dressed in State as usual with Kreetam and Padakkams, the gems of which sparkled with brilliant lustre.

On the Moola Nakshatram day—1-10-19—during durbar, Kanikkas in the names of Their Highnesses the Maharajas of Mysore, Travancore, Gwalior, Indore, Dhara, Dewas, Jamkhandi and the Zemindars of Torayur, Vadagarai, Kangundi and others were offered as usual. The representative of the Chief of Jamkhandi who was present on the occasion offered Rs. 1000 as usual.

A special feature of the Mahanavami day this year was the holding of the First Convocation for the presentation of Diplomas to the successful candidates of the Indian Sanskrit Academy at Bangalore, which was established by H. H. the late Jagadguru, Sri Satchidananda Sivabhinava

Nrisimha Bharati Swamigal on the 3rd February 1914. It was very largely attended. In the course of his speech addressed to the Pandits and students of the Institute His Holiness observed as follows :—

Dharma and Adharma are the root-causes of one's happiness or misery in this life. The attainment of happiness and the prevention of misery are obtainable by a correct understanding of the Shastras and their practice in life. When the world had become materialistic and agnostic and when happiness and misery were gauged by what one suffered in this world and when people entirely forgot all about the other world, it was then that in conformity with the saying "Dharma-samsthapanaya-sambhavami-yuge yuge," God incarnated himself as Sri Sankara and promulgated the principles of Advaitism, putting down the materialistic views. In spite of great bodily suffering, he travelled far and wide and established that Dharma was the only road for the attainment of salvation. Latterly, materialism became so rampant that the advent of a great religious teacher like H. H. Sri Satchidananda Sivabhinava Nrisimha Bharati Swamigal became absolutely necessary as if in accordance with the above saying "Dharma-samsthapanarthaya sambhavami-yuge yuge" and in fulfilment of the mandate of his holy master, he travelled over the country, preaching and establishing the gospel of *dharma* and finally he went to Kalady, the birth-place of Sri Sankaracharya, where he built and consecrated a temple in the name of the great religious teacher. On his way back he founded at Bangalore the Sanskrit Academy at the Sankar Mutt for the teaching of higher Mimamsa and Vedanta, to the students, well-versed in Logic, Literature and Grammar, as he considered it necessary to arrange for the teaching of our Shastras in order to preserve them. The course extended over a period of eight years and the present batch of students that have come up to receive diplomas and rewards is the first of its kind. His Holiness enjoined upon the Pandits the advisability of their bringing into practice the ideals which they set before their pupils and to see that their students in their turn followed the ideals which were taught to them. This, he said, was one way of promulgating the doctrine of Dharma so as to reach the masses who looked upon such preceptors as their true guides."

Mr. N. Srikantha Sastriyar, Agent of the Mutt, succinctly conveyed to the Pandits and the Scholars assembled, the command of His Holiness and exhorted them to bear it well in mind.

Then Brahmasri Vidwat-Sirobhooshana Pandit Kunigal Rama Sastriyar was presented with a richly-embroidered shawl for having supervised the working of the Academy so successfully during the period of eight years. Brahmasri Mimamsa-Kantirava Pandit Vaidyanatha Sastrigal who, the Agent remarked, had brought the science of Poorva-Mimamsa newly into the Province, was presented with a valuable pair of shawls and a purse of Rs. 100. Brahmasri Nyaya-Panchanana Pandit Virupaksha Sastriyar Advaita Professor was also presented with a pair of shawls and a purse likewise. Then the Diplomas were read out by Pandit K. Rama Sastriyar and awarded to the successful candidates with rewards suitable to the merits of each in the following order :—

Brahmasri Kalle Sundara Sastriyar, Ardikoppa Subrahmanya Sastriyar, Peruvemba Venkatachella Sastriyar, Palghat Sivasubrahmanya Sastriyar, who passed in First Class, were each presented with *Thodas*, a pair of shawls and a purse of Rs. 200. Brahmasri Chittur Ramakrishna Sastriyar, who passed in second class, was given a single shawl and a purse of Rs. 175, while Brahmasri Hole-Narsipur Suryanarain Sastriyar who passed in third class, was presented with Rs. 150 in cash.

This was followed by the offering at his Holiness' feet of Pada-Kanikkas by the Jahgir officials and the several disciples and followers of the Mutt that had gathered on the occasion.

On the tenth day, Vijaya-dasami, towards evening Sri Saradamba was as usual taken Jambu Savari to the Kalikamman temple, which is a mile distant from the Town, and

on return Bhoori-Dakshina was distributed to Brahmins, both males and females.

The last Durbar was held on Ekadasi after the car procession was over, when it was concluded with, Mangalaharati and invocation of Sri Saradamba's blessings on all the Sishyas, including the several Maharajas and especially on their Highnesses the Maharaja and Yuvaraja of Mysore.

An Eye-Witness.

Olla Podrida.

I now come to deal with Indian matrimony. Quite recently a marriage took place by which a Parsi entered Hindu Society. Here is a beautiful description of the touching ceremony (What sort of touch?). "There was the *agnihotra* for *homam* and the bride was made to worship the Goddess Agni. Mr. A. N. Somanathan officiated as *Brahma*." In these days of gynarchy it is no wonder that Agni has chosen to become a goddess. But how did Somanathan become Brahma. Probably because he became a creator by creating a marriage which creates children. It seems that the bride walked seven times round Agni. Probably because seven is a mystic number.

* * *

This is not all. Dr. Keshai Sastri, whoever he be, brings an American bride who is to be named Shuvira Debi. I suppose that every woman is a Devi. It seems that they have "resolved to dedicate themselves to the service of Hindu Society and *Vedic* religion." I think that India is in danger of being over-saved by all in the world. The real danger to India is that she is being smothered by helpers within and abroad.

* * *

The Liverpool Evening Express says that Mrs. A. B. has found a temporary resting place in a creed that represents the soul in charts with coloured auras. O wonderful modern age!

* * *

Italy is *fuming* over Fiume. Let her.

* * *

An N. B. of Madras has informed the British Public that the Brahmins of Bengal are meek and submissive, that the Brahmins of Bombay are tolerant and cosmopolitan, and that the Brahmins of Madras are intolerant, clannish and selfish. What a genius for classification? Yet they complain of the sterility of the Indian intellect.

* * *

We are really living in very striking times. The railwaymen have struck in England; the steel workers are on strike in America; even actors are going to strike. How do actors strike? By inaction; of course. The capitalists exploit the world and the workmen and capitalists seek to exploit each other. The peaceful wars of commerce are more deadly than the clamorous wars of militarism.

* * *

Madame Patti is dead having made her million. But that is however no loss as *New India* assures us that Master Kittappa has arisen. *New India* has showered plenty of rosewater on him. By the by why has the old phrase "musical performance" given place to the new word "concert." Perhaps music is less and other things are more in modern performances.

* * *

While there is this nauseousness of praise, we have the nauseousness of ill-informed criticism in a recent thumping thundering letter by S. V. Subramaniam of Kumbakonam to The Madras Mail (Why the Madras Mail?) in which he criticises Sir John Woodroffe and tells an admiring world that ancient Indian literature is voluptuous, sensuous, imaginative, and erotic, and is in no sense valuable. Perhaps he is regarded by himself as a master of Indian literature.

* * *

O the madness of modern fads and faddists! We hear such phrases as the demobilisation of marriage, the nationalisation of women, etc. What does this all betoken? Is humanity dying at the top?

* * *

Meantime the doctors are terrifying us out of our wits (such little of the same as is left after lifelong immersion in modern education and politics). Dr. Philip and others assure us that the yellow fever is coming on and that soon there will not be enough living to bury the dead. All right! Let the dead bury their dead!

SCRUTATOR.

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